

THE SPEECH OF A WARDEN

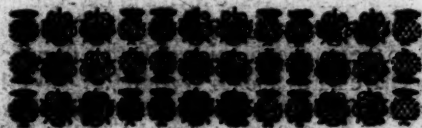
To the Fellowes of his COMPANY:

Touching the great affaires of the
KINGDOME.

Wherein your Judgement will stand amazed to decide
whether his Wisdome or Learning did exceed.

And doubtelesse is such a Speech as was never spoken
by any Warden since the Citie was
made a Corporation.

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THE SPEECH OF A WARDEN TO the Fellowes of his *Company*.

MANUSCRIPT
MAY 28, 1913
SUBSCRIPTION FOR
ENGLISH HISTORICAL TRACTS

B Rethren and fellow Councillors of this neuer too-wise assembly: Before I begin my discourse, my duty bindees me to render you all humble thanks for your generall Election of me, to wag my Beard amongst you this day, for the good of the Common-wealth. I confesse my selfe as very a Wood-cocke as the best of you, and as far unfit for this great employment; yet (with your patience) I will endeavour to expresse the simplicity of my zealous affection to the Weill-publique, with as much vigour and outrageous spleene, as my shallow capacity can performe.

The first thing I am bound in conscience to present to your consideration, is the Liturgy of the Church, which is a thing in these dayes generally spoken against, and that by our most eminent, grave, and orthodox Coach-men, Weavers, and Brewers-Clerks; nay, it is grown odious to our She-divines, whose eyes do perpetually look a squint with the very thought of it. For my part, what this Liturgy is, I know not, nor care not; yet as simple as I am, I am confident it is a hard word, and in my judgement is either Greek, or Latine, or both: from whence I must necessarily conclude, that there ought no hard words, no Greek, nor Lataine, nor any that know them, come within the Discipline of the Church, nor any Language, or Linguist, but plain Hebrew and English. Let us therefore avoyd this Liturgy, as a thing whereof we are utterly ignorant, uncapable, and undeserving. And if it concern the Common-Prayer (as my singular wife saith it doth), then questionlesse (if the new Convocation be but indued with wisdom correspondent to mine) they will doome it to be burnt with such a fire as will consume it; yea, till it be consumed even as the Logs in *Lincolns-Inne* fields were. And great reason, for it hath been the only cause why the Gospel hath prospered so slenderly under the ministry of preaching Tradesmen and Lay-Clergy-women, who have coupled themselves together in a joynt labour, for the procreating of young saints, to fill up the number of this new faith: To which purpose, how often, and how long, have Barns, Stables, Woods, Saw-pits, Old-ditches, Cellars yea, houses of Office been their Synagogues, places of excellent privacy, and free from the eyes of the sunfull and such of the wicked as will speak worse then they mean; for certainly their speaking is worse then our doing. But to come to my subject againe (for I have like to have stumbled from it,) if this Liturgy (that heathen word Liturgy) were blotted out the Church, what

what an infinite increase, and multiplication of spirituall children would they suddenly beget, inſomuch that the pariſhes would even ſwarme with them. And that in regard of the Liberty they might then uſe, for they are altogether ſo ſtrong of Spirit (by reaſon of high fare,) and as I may ſay ſo zealouſly impudent, that I perſwade my ſelf, they would go toot even in the open ſtreets, and never fear or ſhame to be diſcovered. But I will conclude this argument as Goodman *Green* did in the Hebrew tongue in *Hatcham Barne* laſt faſting day after dinner quoth he very excellently, *Quiquid-libet cuquodlibet*, which according to the beſt tranſlation is, away with the *Liturgie*, away with it, and ſo ſay I.

The ſecond thing I muſt vex your patience withall, is the *Militia*, which (although I know not the meaning of it,) yet it is argument ſufficient to me to conceive it abſolutely requiſite, becauſe the King doth abſolutely oppoſe it. This ſame *Militia* is, likewise a hard word: And if it be Hebrew (as for ought I know it may be) I ſhould ſaye it the better, but from hence I muſt needs obſerve, that hard words are fitter for the Camp then the Church: And therefore I hold it very neceſſary that thoſe who are Schollers and underſtand hard words, ſhould be compelled (as I think they will be,) to apply themſelves to Military Offices: and in their ſtead thoſe that underſtand nothing be intruſted with Eccleſiaſticall Diſcipline. And further: Touching this *Militia*, what a glorious fight it is to ſee the Leaders, and their horſes armed in gold and ſilver Jaces, Gorgets, and Leading-Staves, of beaten plate, Ornaments of excellent uſe in War, for the enemies to make prize on, and is perhaps a witty policy (in caſe of ſurpriſall,) to carry their Ranſomes in the habit of Armour: And then again, to ſee the unſtained Buff and Scarlet, never blemiſht with ſo much as one Crimſon Drop, the new-painted Drummes, and unweather-beaten Enſignes, and chiefly the couragious Batteries made upon the freſh ayre, with ſull as much alacrity and undaunted ſpirit as if the enemy himſelf had been there ready pitcht for an encounter or more, I verily beleeeve. What ſay you to me my ſelf that never diſcharged a peece in all my life before it did my heart good to hear my gun crack though I could not ſee it, for indeed I wincke, and yet I think in my conſcience I could have hit the great Tent (durſt I have charged a Bullet,) at more then twenty foot off. Well this *Militia* is a brave thing, and as neceſſary an invention to conſume powder, and to keep us in weekly employment in theſe times of ſmall trading, as heart can wiſh: In my opinion it is fit it be encouraged: And that it be ordained (enacted I beleeeve it will not be) Colonell of all the hard words that ever came into the City ſince the valient Conqueſt of *Wat Tyler* and *Jack Straw*, performed by a Citizen and predeceſſour of ours.

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This *Militia* (being establish'd) leads me on to my third argument which I doubt not but (by your grave favours) to go through, with as much discretion as I have done the two former.

And that is the extirpation of the Papists. O let us elevate our perspicuous Noses, to smell out their treacheries, that we may be able to root them out. (but not with our Noses, for that would be swinish :) And rather then be such beasts, let us be horn'd beasts, (as our Ancestors and Predecessors in all ages have been,) that we may yoke our selves together in full strength, and plow them up, as it were the bowels of the earth : Let us heap so many crosses upon them, till they be afraid to crosse the way on us, or to crosse the proverbe, or to cut any crosse Capers ; lest we interpret every such act, to be direct Popish superstition. And to perfect this extirpation, let all men who-soever, that are not directly and absolutely of our opinion, minde, habit, (if it had been possible I would have said wisdom,) be reputed *Papists*. (And so they are already,) but I meane let them fall within the limitation and censures of all lawes establish'd against Popery and popish innovation. And therefore let him that honours the name of *Jesús* be reputed a *Jesuite*, him that takes degrees at the *universities* be held a *Seminary*, and so consequently let them both be hang'd drawn and quarter'd for high Treason, for that's the doome my charity can afford them : Nay let not a woman wear Beads, least we judge the numbers her prayers by them, (unlesse it be Pearl-beads in a Harband, because my wife her selfe (that impregnable piece of devout obstinacie) hath adjudg'd and followed that fashion as a decent wearing, and special vestment, to give evidence of the haughty and vainglorious pride of a Citizens wife. And further, for this purpose ; Let us draw the King (if it be possible) to become no naturall man ; that is, never to reflect on any man for his excellency of learning, pregnancie of wit, affability and sweetnesse of behaviour, fluency of language, or any other perfection of Art or nature whatsoever, unlesse he can likewise give sufficient Testimony of his affection to Roundheadisme, that he never heard any Common-prayers, but can pray himself four hours, with more vehemencie, than the best Divine in Christendome that prays but a quarter. That he beleeves it not possible, that a Sermon in any language under Heaven can save a soul, except *English* and *Hebrew*. Now truly, for my part I cannot very perfectly speak this same *Hebrew-tongue* I mentioned so often ; but I honour it, because I take it to be the language they speak at *Amsterdam*, where the most famous Lay-Doctors in all the World do exercise. But I say what a glorious Court would men of these qualities and faith make ; the Kings graces before-meat, and after meat, would be longer than his morning and evening prayers are ; the reversion of his Dyet not given away,

but

but all eaten as swiftly as a *Cormorant* swallowes an Eele : Embassadours
 would be answered before they had an Audience, even by instinct of the
 spirit ; long locks would be converted to large ears ; Masques and playes
 to Conventicles and Psalm singing ; the very fight or ugly aspect of
 them, would fright these same pritty taffati-beavties out of the Verge, so
 that no sinners but themselves, should come neer the throne of Majesty,
 whereby they would be (as their ambition ever was) the prime sinners of
 the Kingdome. How fit would these men be for State employment too ?
 would not *How* the Cobler make a speciall Keeper of the great Seal, in re-
 gard of his experience in Wax ? Or *Walker* the spirituall Ballod-writer,
 become the Office of Secretary of State ? Or the *Lock-smith* that preached
 in *Crooked-lane*, make an excellent Master of the Wards ? And the *Taylor*
 at *Bridewell-Docke*, might be Master of the Liveries. Who fitter to be
 Master of the Horse than my Lord *Whatchcallums* Groom ? I tell you
 plainly, he is able to doe more service in the Stable, (besides what he can
 do the pulpit) then he that enjoyes the place. And would not *Browne* the
 Upholster make a proper groomer of the Bedchamber ? Why, I my selfe
 am Warden of my Company and could not I think you as well be Warden
 of the Cinque-ports ? Well, well, I am verily perswaded, we shall never
 attain to these preferments ; but it doth me good to build a Castle in the
 Ayre with the thought of it ; to thinke how we should sirke the popish and
 Malignant party, what now in them is but petty-larciny, should then be
 accounted high treason ; what now is but Superstition, should then be blas-
 phemy ; innovation should be Heresie, and Latine in a Sermon should be
 reputed flat damnation. O there was never any Tyger, Dragon, or Eli-
 phant did reign, domineer, rule, and tyrannize as we would do ; we would
 be very Lyons in the *Namian* woods, Hydras in the *Lernean* Fennes,
 Eagles in the skies, Whales in the Seas, pikes in the rivers, and *Neroes* in
 the Empire ; nay, all the Divels in hell, Hags, Furies, Witches, and in-
 struments of damnation whatsoever, should never parallell us for inventions
 to plague these luke-warm Locusts, these Mercurials of Religion that stand
 upon philosophy, reason, Sence and I know not what ; as if reason and sence
 and such fooleries, were pertinent to religion and the graces of the spirit.
 This Rapture had almost begot an extasie in me, but that a proverb amongst
 the wicked came in the nick to cool the fumosity of my cholerick rhyme,
 that the curst Cow hath short horns : And truly now I think better on it,
 whatsoever our mad frenzies do perswade us to imagine our selves, yet we
 are not the people that must have all the sway, the Kings part will bear half,
 for let us thinke what we wil of our selves, the truth is, the wiser sort do hold
 us but Round-heads, silly rascals, ignorant coxcombs, indiscreetly zealous

ols, yea even Cuckolds, and know us to be so too, yet I have onely intimated my proper zeale and customary desires unto you, that you might all th my affection expect this happy change, which we would call by the me of Ref or mation, for this (might it come to passe as it never will do,) ere a sure way to banish Popery, and bring the Kingdome into a way of xtemporary preaching, and spirituall blasphemy. And here I end with the Papists. I should have prolonged my invection against them; but that I saw the Proclamation for executing Laws upon them, wherefore (Though I do not love them,) yet I think the better of them because the King pursues them so eagerly.

The next thing which I will plunder my braines and beat out the very quintessence of my noddle about, is the designe for *Ireland*, upon which subject I doubt not but to belabour my invention so strongly, that you would thinke *Tully* were making an Oration against *Catalane*, or that an Applewench were scolding with a Pedlar in *Bartholomew faire* about a standing; or that a railing Lecturer were preaching a Sermon of damnation in a reprobate Auditory: nay, feare not but you will crown me Cob-warden of all the Wardens in Europe or *New-England*; which is more.

The great necessity of this Designe appears to my conscience, but in two particulars onely. First, the reparation of our losses past: and secondly, the expectation of a mighty profit to come; for which two causes onely (without any collaterall or other consideration of blood-shed, or any thing else) I doe urge this unto you. As for our losses, they are more then Arithmaticke can number; and that is a great deal you will say, yet it is true, though he that counts it easie to multiply the Sands and the Statres were to be the accountant. And thus it appears, many of us here present and many hundreds more have wittily taken the opportunity of the Rebellion in *Ireland*, to compound their debts here, under pretence of losses there; which in my judgement is a most inscrutinous and unsearchable pretence; and he that gave the first example thereof deserves to be made Master of the Company of Bankerouts; I would have you all learne it. And I confesse, I my selfe would follow it, but that it doth not agree with the rules of Citie pride; for then I should be compelled to forsake my *Wardenship*, and my wife to give the wall, which would breake her heart, or else breed such a diffention betwixt us, that she would breake mine. But I say, by vertue of this ingeniously mischievous pretence, you might enrich your debt Bookes to a treble estate; and never come within the compasse of controlement, and so cozen your Creditors and the Commissioners of Bankerouts with a cleanly neat excuse, and invisible peece of knavery, I even tickle with the conceit of it: you may thereby preserve your money to buy Land in *Ireland*

land, and so after the Conquest, have that estate there in reality, which now you doe but pretend to have. Now truly I thanke you all for that loving Hum, it is a most evident token of your pronenesse to take my advice; and I doubt not, but to my glory and your comfort, it will be followed with speedy effect, especially if the King be not pacified and returne home againe. The second cause why I presse this Designe (as I said before) is the mighty benefit which thereby will accrue; he that adventures two hundred pounds for a thousand Acres, purchaseth for the said two hundred pounds, five and twenty pounds a yeere, at six pence an Acre *per annum*, (I made my man *Jehosaphat Singularity* cast it up this morning.) And this kinde of profit is peculiar onely to us money-mungers. The benefit which will redound to the Souldiers is of another nature, *viz.* that transparent and invisable treasure called Honour, the proper advancement of all resolved spirits: For alas, what should they doe with Lands or estates, to hinder their brave achievements and redoubted under-takings. It is enough they come home with halfe their lims, thereby enabled to be Pensioners of the County Treasury, under the limitation of maimed Souldiers, in genteele ragges, and not a louse that creepes upon those rags, but a gentleman by the Law of Armes; the totall of their whole Revenue consisting of honourable scars, and rusty Whinyards that will not be pawned; arguments of more validity for them to swagger, and dam and sunke withall, then infinite wealth could be; and may but their idoll Fortune be so favourable as to afford them meanes to procure Ale and Tobacco, why they will live as happily as the great *Tuke*; though meat and cloathes be things utterly worne out of their memories. And so much for this Designe.

Now for my period, my *ultimum*, my *nil ultra*, the very Garland of my good Will to the Publique; and that is the feares and jealousies which doe now possesse the Kingdome; I will but onely grunt you out a modicum, a touch, a relish, a short twang of them, and then end with the same modesty, gravity and wisdom that I began.

Concerning these Feares and Jealousies; they are of a most dangerous nature and high consequence, the greatest that ever was in any Time or Nation; but truly neither I nor any man living can tell what they are or from whence they should arise: but without all doubt there is great cause, or else there would not be such talking of them: And it appears by an example here present, for all you that now snore so lowd, could not have beene so sleepy had not *Fears* and *Jealousies* kept you waking: Besides, now I thinke out, there are some apparent causes, as my self do feare lest *Jehosaphat* should get my Daughter *Dorcas* with child, for *Jehosaphat* is a notable boy, and hath said prayers at a Conventicle, and the girle hath a strain both of Father and

and mother in her. You neighbour *Gripe* do fear least your wife should know you keep a whore at *Putney*, and you brother *Brush* fear least you should be hangd for speaking high treason against the King; and truly we all fear one thing or other. And for our Jealousies, all of us hear present, that have banesome wives are jealous of them, and not without good cause: and those that have not, are jealous of other women, and some are jealous of their servants; so that you see there are both Fears and Jealousies groundd upon considerable causes. Now truly how to prevent the effects of these Fears and Jealousies, is not within the compasse of my Ingenuity: For it is not the *Mulina*, the stopping of Ports, and holding Garison Towns, that can keep our Wives, Daughters, and Servants honest, if they have a minde to cuckold us, or try whether they be able to frustrate: No, no *Italian Locks* will not do it: nay, for ought I know, your wife neighbour *Spider* may be just now at it, for I saw *Green* the Felt-maker go that way as I came toth Hal: O tremble not neighbor, she hath (no doubt) discretion to do nothing but what is spirituall and secret, meerly to take down the pride of the flesh, for Ile assure you that Act is as great a help to the mortification of fleshly desires, as the longest fast that ever was kept. Now there are other Fears and Jealousies; but as I said, so I say again, I cannot imagine from whence they should proceed, unlesse we should fear least the Devill should too soon take a swift Vengeance on us for our damnable Extortions, and Cousenage in the sale of our Commodities: and yet why should we fear that we are already sure on, Well, since there is no remedy; we will fear still, and be jealous still: And (without all question) when the Danger comes upon us, we shall know the cause thereof: In the mean time, I will sit down and fall asleep, and hold my peace.

FINIS.

